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A DISCOURSE concerning the NECESSITY and CONTINGENCY of EVENTS in the WORLD, in respect of GOD's ETERNAL DECREES.

By THOMAS GOAD, D.D.

[Concluded from page 272.]

CONTINGENCY is the middle point between *necessity* and *impossibility* of being; and therefore so much as any thing inclineth to *existence*, it is *necessary*. The want or neglect of the distinction between *contingency* and *casualty*, hath been a great cause of the error we confute: for our opposites still taking *fortuitously* and *contingently* for *synonymous*, because they would have nothing *casual* in respect of GOD, therefore they would have every thing *necessary*; not discerning the middle path which we walk in, between *epicurism* and *stoicism*.

Concerning GOD's *providence* we teach, that although, according to that *ordinary* course, which we call *nature*, which he hath prescribed for the operation of his creatures in the *decree* of creation, many things fall out according to the *free choice* of *voluntary agents*, no way by him *necessitated*; yet GOD is still busy with a *double providence*. The *first* is *universal*; by this, whatsoever *natural agents* do *contingently*, he *fore-seeth* most clearly, and *ordereth* most wisely, according to his *glory*, the *preservation* of the *universe*,
and

and good of his creatures. The second is *particular*; by this he puts in oft-times a *miraculous* finger into such *contingent* business as respects his *church*, and oft-times so worketh the heart of the *voluntary* agent, that he doth that which, if he had been left alone to himself, he would not have done; and is secretly diverted from the doing that, which otherwise he would most *willingly*, and could most *easily* have done.

And here our *opposites* may please to observe, that our opinion is so far from denying a *particular* providence, that it only maintaineth a providence *properly* termed *particular*: for that *particular* providence which our opposites talk of, if it be well looked into, will appear to be in no better sense *particular*, than the *Roman* church is *universal*.

They say, that there is not any *numerical* act performed by any creature, without an *eternal* decree from GOD; this they call *particular* providence. Alas! this is the *general*, which concerneth all the actions performed by all things, or at least one mixt of *general* and *particular*. As for example, because it raineth to-day (GOD so ordereth that it should;) is it any sense to say, this rain was by the *particular* providence of GOD, unless we espied *extraordinary* matter in it? We therefore call that *universal* providence, whereby GOD directeth whatsoever his creatures do, according to their *natural* propensities, for the preservation and good of the *universe*. We term that *particular* or *special* providence, whereby GOD interposing his *extraordinary* power amongst the *contingent* affairs of *commonwealths*, or *private* men, sometimes by sensible *miracles* and *prodigies*; sometimes by his *secret* omnipotency, sensible only in the *event*; manifesteth his *mercy* or *justice*, to his own *glory*, or good of his *church*.

This is properly termed *special* providence. I will now specify my faith concerning GOD's providence.

First. It is very probable, that petty *trivial* matters, such as are *indifferent*, not only in respect of *themselves*, but also of their *consequences*, fall out altogether *contingently*, without any *necessitating* decree. These matters are of three sorts.

1. The toys and trifling vanities of *voluntary* agents. What a company of idle gestures and sporting tricks use we every

every day, which doubtless, for aught GOD hath decreed, we might have as easily omitted?

2. The petty consequences of the *main* actions of *natural* agents: for example, though the main drift and scope of the operations of the *elements* and *meteors* be according to the method *eternally* prescribed them by GOD; yet some *particular* events accompanying their operations, some *circumstances*, questionless, were not prefixed by a *particular* decree; as now and then it happeneth to rain when the sun shineth. I cannot believe that there is any *special* decree concerning this.

Here I would have the reader observe, how these *events* are not so properly called *contingent*, as those others are; for they were swayed by no *decree* either *general* or *special*, from the middle point between *necessity* and *impossibility* of being. But these, though they are *contingent* in respect of a *particular* decree, and may as well not be as be, for aught GOD hath *precisely* determined concerning them; yet in respect of the *general* method prefixed to *natural* agents, they do *necessarily* come to pass, because their main office cannot be performed without these circumstances and consequences.

The last sort are mixed of the two former, and include all such *events* as result from the *contingent* *concurrence* of *nature* and *voluntary* agents; as when the wind bloweth off one's hat, to say that GOD *particularly* decreed such trifles, I think it injurious to the *majesty* of his determinations. But here by trifles I mean such matters, as I said before, which are *indifferent*, not only in respect of themselves, but also of their consequences.

I believe, that things of greatest moment are done *necessarily*, by the *immediate* power of GOD, either by *swaying* men from their own proper *inclinations*, or by *supernatural* means quite crossing their enterprizes. So we read in the *scripture* and *church-histories*, how GOD hath sometimes quite changed the hearts of men for some great purpose concerning his *church* and *glory*.

I believe that the middle sort of events in the world, such as are neither *trivial* nor yet *extraordinary*, the *ordinary*

serious matters which concern *religion*, *commonwealths*, the *temporal* and *spiritual* good of private men, the preservation from confusion, &c. Of these, I say, my belief is, that though *ordinarily* men and reasonable agents do things *contingently*, yet GOD doth so manage this *contingency*, daily and hourly interposing his power according to his *mercy* or *justice*, that very few matters of *consequence* are merely *contingent*. For example; because I see *marriage* for the most part to be either a great *curse* or a great *blessing*, I am so far persuaded of the truth of the common-saying, that I think *marriages*, for the most part, *are made in heaven*, before they are on earth. Let a man diligently peruse any history, and he shall find many things done *ordinarily*, according to the *natural* bent of *particular persons*, and so *contingently* in respect of GOD; and yet let him join all things done by all the *actors* in the history together; let him accurately observe how one thing followeth upon another, he shall find, that still at the last there will be something from the *finger of GOD*, manifesting the glory either of his *mercy* or *justice*. If we read the history of the *reformation*, begun by *Luther*, we shall perceive many things, done by the *natural* humour of men, by the guidance of Divine wisdom made admirable furtherances of the *reformation*. The like may be said of *Henry the VIII's marriage*, and the dissolution of *abbey*. The like indeed may be observed in any history, especially if it concern *religion* or a *christian* commonwealth; for I conceive that GOD's *providence* is more or less remarkable in a place, proportionably to the profession of *religion*. Let a man but diligently observe the prime passages of his own times; let him mark how the chief *actors* in them do all things according to their *particular* bents and *private* humours; yet let him note the upshot, he shall perceive, that there was some *secret guide* which directed all to GOD's glory, though men do what they list according to their own pleasure. The best demonstration of this most useful and delightful truth every man might best make to himself. If he would but seriously consider the whole course of his own life, and mark how (whatsoever he hath done out of the
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absolute freedom of his choice,) his actions have been turned and winded now and then *contrary* to his *intent*, now and then *beyond* it, now and then *beside* it; sometimes to his grief, sometimes to his *comfort*, always to be examples of GOD's *mercy*, or his *justice*; he would easily perceive, how excellently the Divine *providence* worketh upon *contingencies*.

Here the reader may see how I suppose some things *necessary*, some things *contingent*, some things *mixt*, by reason of divers circumstances of both kinds; by no means undertaking precisely to *determine* how many things are done *contingently*, or how many *necessarily*.

Now as our opinion doth most exactly blazon the *divinity* of GOD's *infinite knowledge*, by which he *simply* knoweth all things, so also it doth most clearly set forth the honour of his *active wisdom*, by which he *governeth* all things. For to order all things in an harmonious concord to good, whatsoever the confused, distracted discord of *choice* in inferior causes may produce, is a more glorious act of wisdom, than *first* to *decree* how all things shall be done according to *certain platforms*, and to see them effected according to them: yea, this conceit, though it be *stoicism* in itself, yet it openeth a great door for *epicurism*. For *Epicurus* and his fellows believed there were gods, but imagined they incumbered not themselves with the ordering of *sublunary* matters, but suffered matters here below to go for the most part according to the *natural and eternal customs*. Even so, if GOD hath *from eternity* prefixed an *irresistible* tenor agreeable to which all things should for ever *necessarily* come to pass, GOD might *from eternity* also, from the same instant he made his decrees, let all things alone according to *Epicurus's* conceit, seeing all things must come orderly to pass, by virtue of his *decree*, though he slept all the while.

But our doctrine, they say, contradiceth the scriptures. Our Saviour telleth the apostles, that *the hairs of their heads were all numbered*; that not so much as a *sparrow* falleth *without his Father*. Therefore the pettiest matters in the world are *determined* by GOD himself,

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The meaning of the place is this, not one of them falleth without GOD's *privity* and *permission*. The scope of our Saviour was to *encourage* his disciples, whom he was now sending abroad into the world as *sheep among wolves*; to this purpose he tells them, that *the hairs of their heads were numbered*; the number of them was known to GOD, without whose *permission* they could not lose one of them. That not so much as a *sparrow* falleth without their *Father*, i. e. without the *knowledge* and *permission* of him who was their loving Father: and therefore he bids them not to be afraid, seeing if such trifles could not be without GOD's *permission*, doubtless GOD, who was their more *special* observer, would not suffer men to meddle with them, more than should be for his glory and their good. So that it cannot, without absurdity, be hence concluded, that GOD hath made any *special decree* concerning *sparrows*; for, as St. Paul saith, *Doth GOD take care for oxen?* so say I, *Doth GOD take care for sparrows?* Here it is worth observation, that the arguments, for the most part, which our *opposites* produce for the *necessity* of all events, and *their* kind of *particular* providence, are such, as conclude either not so much, or more than they would have them; being much like the garments which were made for the moon, either too big or too little for their conclusions. For either they are drawn from *particular* examples, and prove nothing at all; as when Calvin proveth there ariseth no wind without a *special decree* from GOD, because he caused a *south-wind* to bring the *Israelites quails*; or else they are deduced out of reasons and scriptures, which, as they handle them, prove GOD to be the *author of sin*, and so a great deal more than they are willing they should.

But our opinion may seem to patronize the proud error concerning *free-will*. For if GOD doth not necessitate our actions, but leave them to our inclinations, so that it is in our power to work or not work; we have *freedom of will* to do or not to do, whatsoever we do *contingently*,

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These words, *which we do contingently*, are well put in; for we say many things are done *contingently* in respect of GOD, yet many we say are done by GOD's *special* determination. But 'tis most certainly true, that good duties, properly so called, to which we are bound, are never performed without *choice* and *freedom*: which, therefore, amongst other *privileges* of Christ's purchasing, are restored under the spiritual *jubilee* of the gospel, and conferred on us by the Holy Ghost as one *special* part of our redemption. *If the Son make you free, then are you free indeed.* And, *Where the Spirit of the Lord is, there is liberty.*

In answer then to the objection, I say, that for our *natural* actions, as *eating* or *walking*, I believe that *ordinarily* we perform them *freely* and *contingently* in respect of GOD. Likewise I doubt not, but as the ancient heathens *Aristides*, *Socrates*, *Fabricius*, so many now perform many things *civilly* and *morally good*, being left alone * to their *contingent* educations and complexions. But for matter of *grace* and *salvation*, I confess, to the glory of GOD, that *in us, being dead in sins and trespasses, dwelleth no good*; that we cannot so much as *think*, much less *do*, any good, unless the Holy Ghost giveth us the power *both to will and to do it.*

Adam, before his fall, was equally poised between *perseverance* and *defection*; but he falling by the *freedom* of his choice, lost those perfections which made him free: so that if his posterity do any thing truly *good*, it is from GOD, not from themselves; whatsoever *bad* they do, it is from themselves, not from GOD.

Here it may be noted, that we may do many things *contingently* in respect of GOD, which yet we do not *freely*, but *necessarily*, in respect of ourselves: as our sins are *contingent* in respect of him, because he never imposed any necessity of sinning upon us: yet they are necessary in respect of ourselves, seeing we being left to ourselves cannot but sin. So many things, which are *contingent* in respect of our

* I am far from rejecting the opinion of restraining-grace, if it be well expounded.

our nature, may be in some sort *necessary* in respect of our persons; as those things which our complexions, or customs and habits, necessitate us to. But to return to the point.

They say moreover, that our opinion contradiceth both scripture and philosophy.

1. For scripture, it is said, that *in him we live, move, and have our being*; by which words we are taught, that all our motions, of what kind soever, either natural or moral, vital or rational, are not only guided, but also caused by GOD himself.

2. Both in logic and metaphysics, there are divers rules consonant to this scripture; as, "The cause of the cause is the cause of its effects;" and "The second cause does not act, but as it is moved by the first," &c. Therefore man doth no kind of thing, but GOD is the first cause of it; and consequently, whatsoever we do, we do *necessarily* in respect of him.

This is one of the arguments, which prove more than our adversaries would have them; and by these rules have I formerly proved, that they make GOD the *author of sin*; for if *the cause of the cause be the cause of its effects*, as doubtless it is, while they make GOD the cause of all those actions which either are sins, or the causes of sins, questionless they make GOD, according to their own argumentation, the cause of sins. But they have a limitation for this rule, and say, that it holdeth in causes essentially subordinate; as they say, that GOD is the cause of all those things, which are essentially done by our wills; but sins proceeding from the depravation of our wills are effects of a cause, not *directly subordinate* to GOD. The limitation is sound, but not applicable to their instance; yea, the limitation itself quite spoileth them: for, 1. While *Adam's* will was yet sound, they teach, that GOD decreed that *Adam* should eat the forbidden fruit. Now at that time they cannot say, but that *Adam* was a cause *essentially subordinate* to GOD. 2. They teach, that GOD is a cause not only of our *actions*, but also of our *volitions*: then *these* being the causes of our sins, are directly subordinate to him,

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3. Let us consider not only the subordination between GOD and our *wills*, but also between our actions and their *moralties*, and we shall perceive, that, according to the abuse of these rules, they make GOD the cause of our sins. For that rule, *the cause of the cause is the cause of its effects*, is infallibly true expounded thus, "The cause of any effect is the cause of all such events, as necessarily follow that effect."

Now then, if, as they say, GOD be a necessary cause of all our particular actions, seeing our actions, in reference to such and such objects, must needs be sinful, it is manifest what followeth. For example: though to take money in general be no sin, yet to take *this* or *that* money, being none of our own, is a sin. Now then, if GOD be a cause of this action in reference to *this* object, as he is, if he be the cause of *this* particular action; it is impossible their doctrine should excuse GOD from sin. *Eating*, in reference to the forbidden fruit, was a *sin*; but, according to them GOD was a *principal* cause of eating the forbidden fruit: therefore GOD was a principal cause of *Adam's* sin.

The *minor* I prove thus. They say he was the *necessitating* cause of this particular action. *Eating* was a *natural* action, the *individuation* of this eating, by an *unlawful* object, was a *moral* obliquity: but GOD was the cause of this *individual*. *Ergo*.

The like may be said of all our *sinful* actions. *When I have drunk sufficiently both for the necessity and comfort of nature, to drink a cup more is sin*. But our opposites teach, that I cannot take up this superfluous cup without GOD's special determination; therefore GOD is the author of sin.

This doctrine is enough to make one's hair stand an end, making GOD, whatsoever they say, the *cause* not only of our actions, but also of our *obliquities*: for what are the *obliquities* of our actions, but the placing of them upon wrong objects? If therefore they make GOD the *principal* cause of all our *particular* actions, most of which are particularized by bad objects, what do these men make of GOD?

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Hitherto I have shewn how our opposites are wounded with their own weapons. Now I will take their weapons out of their hands, and teach them the right use of them; shewing how GOD is the *cause of all things*, only not the cause of *sin*: a cause of all good things, yet so that many good things are *contingent* also.

We have shewed in the third argument, how GOD hath ordained, that all sorts of *inferior* or *second causes* should work according to their proper kinds; that *voluntary* agents should work *voluntarily*, &c. GOD then is the *first cause* that all things work, and that they work in certain kinds. If so, then GOD is the cause that many things are done *contingently*, one of the chief sorts of *second causes* by this appointment working *voluntarily*, and therefore *contingently*, which connexion we have formerly justified. This being well understood, will instruct us not only that it may be so, but also that it must be so: that GOD being the *necessary cause* of all good things, yet all such things are not *necessary effects* of him. For example: it is impossible that man should do any thing without GOD, therefore GOD is a cause *necessary* to the being of all things effected by him; yet because many things done by the *free choice* of man, might as well have been omitted, GOD no ways constraining him to them, these are not *necessary effects* of GOD. The reason of this is, because GOD hath decreed that man should work *voluntarily*, having liberty to do as well one thing as another, yet so that GOD giveth him the strength to do whatsoever he *chooseth* to do, and *ability* to *choose* what he will without limitation of his choice; for this were else to take it away, and to make man an *involuntary* agent. For example: GOD hath given thee *strength* of body; he hath given thee also *ability to choose* in what exercise thou wilt employ it; thou choosest to *ring*, or *dance*; GOD then the author of thy strength is the *chief* cause of these exercises, yet so, as they are *contingent* in respect of him, because thou mightest have omitted them hadst thou pleased. By this we may plainly see, how GOD is the *principal*

*ri*pal cause of all things of which he is *capable* to be a cause; and yet many things are *contingent* in respect of him. This being cleared, we may with more facility conceive, how and in what sense GOD is the cause of all we do, and yet we only the cause of sin.

GOD sustains us when we are about our sins; even then, *in him we live, and move, and have our being*, as well as when we are better busied. GOD giveth that *strength* by which we commit any sin, yet because he doth not *necessitate* or *incline* unto it, but we of ourselves *abuse* it to wickedness, GOD hath still the part of a *creator*; we only are *sinful*. An example will make this clear: suppose a king delivereth to his subject, *men, weapons, money, and warlike provision*, that he may fight for his honour against his enemies: his subject proves a *traitor*, and useth all his *sovereign's* strength against himself. His sovereign here is a *cause* that he hath the *command*, and doth the *office* of a captain; but he is no cause of his *treachery*; the *offence* is only the *captain's*, and the *wrong* is only the *sovereign's*. This is just the case between GOD and us; GOD hath given us many excellent *faculties* both of *body* and *soul*, which he *intended* we should use to his *glory*, in obedience to his *commandments*, and *resist* his and our enemy, the devil. We most *traiterously* siding with *satan*, have *abused* his gifts to his dishonour; GOD did the part of a *creator*, we of *rebels*. A man lives *intemperately*, GOD gave him not strength to this purpose, he *necessitated* not the man to this intemperance: man therefore only sinned, GOD is dishonoured. The king made his subject *able* to rebel against him, by delivering his *military* furniture unto him; the verier *miscreant* he that did rebel against him. So GOD made *Adam* indeed *able* to sin, but he never *intended* that he should sin with that ability. GOD then is the *cause* of all those things in which we sin; and yet whatsoever he doth, is exceeding good. He is not the *cause* that we *intend* any sin, but the *cause* that we are *able* to commit those sins we intend; and yet he *intend*d not our abilities for sin, but for his service. Of all our good actions he is the *first cause*, we are the *second*:

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of all our sins we are the *proper* cause, he is only the *conditio sine qua non*. He only gives the power, without which we could not sin.

But here some man may say, that *choice* of an *unlawful* object, upon which we misplace our actions, is that which maketh us sinners. Now this being an act of our *will*, it must suppose also the *concourse* of GOD; how then doth our opinion clear the point? The same answer abundantly sufficeth; GOD made *Adam* able to be *willing* to sin, but he made him not to *will* sin; GOD set before him *life and death*; that he did *choose* death, it was by the *strength* of will given him of GOD; but GOD did not *bind* him to *choose* death, for that were a *contradiction*, a *necessitated* choice.

Briefly, whatsoever we choose, we do it by the power by which we are *voluntary agents*; yet if we choose death, GOD is not to be blamed; for he made us *voluntary*, and therefore it was as *possible* for us to have *chosen* life. If the nature of a *voluntary* agent be well observed, this point will be most evident.

The last objection is this, GOD's *fore-knowledge* of all *futures* is most *infallible* and *necessary*: Therefore all *futures* in respect of him fall out *necessarily*, otherwise it is possible GOD may be *deceived*. Yea, if many things fall out *contingently*, GOD's *fore-knowledge* of them can be but *contingent*, depending after a sort on man's *free-will*.

This argument is *plausible* at the first view; but if it be touched, it falls to shatters. It is one thing to know that a thing will *necessarily* be done, and another to *know necessarily* that a thing will be done. GOD doth *necessarily* foreknow all that will be done, but he doth not know that those things which shall be done *voluntarily*, will be done *necessarily*: he knoweth that they will be done, but he knoweth withal, that they might have fallen out otherwise, for aught he had ordered to the contrary. So GOD *necessarily* knew that *Adam* would fall; and yet he knew that he would not fall *necessarily*, for it was as possible for him not to have fallen. It was the *ancient*, and is still the true, opinion, that GOD's
prescience

prescience is not the cause of *events*; he *fore-knoweth* all things because they will be done, things are not done because he *fore-knoweth* them. The *infallibility* of his knowledge consisteth not in the *immutability* of his *decree*, but in the *prerogative* of his *Deity*. It is impossible therefore that any man, by his *voluntary* manner of working, should *delud*: GOD's *fore-sight*; not because GOD doth *necessitate* his will to *certain effects*, for this were indeed to take it away; but because his *fore-knowledge* is *infinite*.

Let our hearts therefore be never so full of *mazes* and *meanders*, turning and winding, yet the *all-seeing* GOD cannot but espy them long before; not because he himself *contrived* them, for then it were no wonder if he were the searcher of hearts; but because to him, who is every way *infinite*, all things cannot be but *present* and τετραχηλισμένα, which is the significant word of the *author* to the *Hebrews*, signifying *open*, by a *metaphor* or similitude drawn from a word that signifies *having the faces laid upwards*; because such as lie *so*, have their *face* exposed to the sight of all men.

[End of the Necessity and Contingency of Events.]

An APPEAL to the GOSPEL for the true Doctrine of
DIVINE PREDESTINATION, concorded with the Ortho-
dox Doctrine of GOD's FREE-GRACE, and MAN's
FREE-WILL.

By JOHN PLAIFERE, B. D.

[Wrote about the Year 1630.]

PART I.

The Introduction.

THAT which gave birth to the following work, was principally a desire, by the help of GOD, to get some satisfaction to myself in the great question of this age, concerning

cerning the *order* and *manner* of *Divine predestination*, as the holy scriptures have revealed it unto us.

Therefore about this *order* I have set down the several opinions of note, which are *five* in number; these I have examined and compared together: and in four of the five I acknowledge some pieces of truth, and indeed no doctrine can appear in any degree probable, which consists all of falsehoods. But those few lineaments of truth are so obscured and mingled with defects, that they seem to me to lead both into error in faith, and corruption of manners, if men should live after them; and that not by abuse only, as may be pretended, but by just and necessary consequence.

But in the *fifth opinion*, I will not say there shineth forth the full and naked truth; since we see now *through a glass darkly*. But this I must say, *therein* seemeth to appear a way of apprehending this high mystery, which is far more free from giving occasion of error, either in faith or practice, than any of the other opinions.

CHAP. I.

The FIRST OPINION.

THE first opinion concerning the order of Divine predestination is this:

1. "That GOD from all eternity decreed to create a certain number of men.
2. "That of this number he predestinated some to everlasting life; and others unto eternal death.
3. "That in this act he respected nothing *more* than his own dominion, and the pleasure of his own will.
4. "That to bring men to those ends, he decreed to permit sin to enter in upon all men, that the reprobate might be condemned for sin; and decreed to send his Son to recover out of sin his elect, fallen together with the reprobate."

This opinion is charged,

"With making GOD the author of sin.

"With reprobating men before they were evil.

"With

“ With electing men not in Christ, who is sent, according to this opinion, to recover out of sin those that were elected, before they were considered as sinners.”

The SECOND OPINION.

THE second opinion concerning the order of predestination is this :

1. “ That GOD from all eternity decreed to create mankind holy and good.
2. “ That he fore-saw man being tempted by satan, would fall into sin, if GOD did not hinder it; he decreed not to hinder.
3. “ That out of mankind seen fallen into sin and misery, he chose a certain number to raise to righteousness, and to eternal life; and rejected the rest, leaving them in their sins.
4. “ That for these his chosen, he decreed to send his Son to redeem them, and his Spirit to call them, and sanctify them; the rest he decreed to forsake, leaving them to satan and themselves, and to punish them for their sins.”

Many say, St. *Austin* was the first author of this opinion, since it hath had for its defenders the *Dominicans*, *Belarmine*, *Cajetan*, and many other Papists; and among Protestants the synod at *Dort*, Dr. *Carleton*, bishop of *Chichester*, and others: but it is disliked by the defenders of the former, and of the following opinions also.

By the former, because to defend the justice of GOD, it supposeth mankind corrupted before any election or reprobation was made, which seemeth needless; for say they, there are elect and reprobate angels without or before any corruption or fall.

By the following, because with the former opinion it teacheth Christ to be sent only to the elect, and the word and Spirit only to call them; whereby the reprobate are but more oppressed, being called to embrace salvation offered,

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which they cannot do, and yet for refusal thereof, they are more deeply condemned.

By *all of them*, because it supposeth original sin the cause of reprobation, which the *former* impute to an antecedent irrelative decree; the *others* to foreseen infidelity or disobedience: none of them simply to that sin, which they suppose remitted in baptism to many reprobates. But both these opinions offend much against GOD's goodness and truth.

The THIRD OPINION.

THE third opinion is;

1. "That GOD decreed to create mankind good," as the second opinion said.

2. "That he foresaw the fall of man," as in the same second opinion.

3. "That he decreed to send his Son to die for the world, and his word to call, and to offer salvation unto all men, with a common and sufficient grace in the means to work faith in men, if they be not wanting to themselves."

4. "That out of GOD's foreknowledge of man's infirmity, and that none would believe by this common grace, he decreed to add a special grace more effectual, to whomsoever he pleased, chosen according to his own purpose, by which they shall not only be able to believe, but also actually believe."

I have the following objections against this.

1. That common grace, which is so weak, that no one is saved by it, is not the grace of the gospel, which sure was intended to be salutary, at least to some; nay, it deserveth not the name of grace, since it is not beneficial to any.

2. That special, effectual grace, seems not to be the grace of the gospel, being rejected of none to whom it is offered; for the grace of the gospel is such as is received by some, and rejected by others; to some it is *in vain*, to others not *in vain*.

3. This

3. This opinion, with the two former, seems to bring desperation into the minds of men, seeing none can be saved, but by that special grace, which is given but to a few, out of the secret purpose of GOD; which, whether GOD doth intend to give or no, the general promises of the gospel do not assure; seeing they imply no more than a common grace, which is always ineffectual.

The FOURTH OPINION.

THE fourth opinion is;

1. "That GOD decreed to create man, to permit him to fall, and to send Christ to redeem the world," as in the third opinion.

2. "That he made a general conditional decree of predestination, under the condition of faith and perseverance, and a special absolute decree of electing those to life, whom he foreknew would believe and persevere under the means and aids of grace, faith, and perseverance; and a special absolute decree of condemning them, who he foresaw would abide impenitent in their sins."

I mislike it for these reasons, viz.

1. Because a general conditional predestination is none at all.

2. Because the decree of special election of such as believe (no better declared than thus) seemeth to make men choose GOD first, rather than GOD them.

3. Because it maketh the decrees of *justification* and *condemnation*, to be the same with the decree of *election* and *reprobation*, which must be distinguished, as they are by the apostle to the *Romans*.

4. Because it manifesteth no more grace, neither greater cause of thankfulness, given by GOD to the elect, than to the reprobate.

The FIFTH OPINION.

THE fifth opinion is that of *Arminius*, which he interpreted according to his own principles, in his *theses*
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de natura Dei, and of *Vorstius* in his treatise *de Deo*, and others ; and may therefore be less acceptable to some for the sake of the teachers and defenders of it ; but the lover of truth will not be prejudiced against it, because it hath besides these, the unanimous suffrage of the fathers, Greek and Latin, before St. *Augustine*, if their doctrine concerning prescience be rightly examined, and explained, namely,

1. " That GOD by his infinite understanding, from all eternity, knew all things possible to be.

2. " That among other infinite things possible, in his understanding, he conceived all this frame of the world that now is, and in it all the race of mankind from the first man to the last, every one in his several order, government and event, only as possible to be, if he would say the word.

3. " That he knew how to alter the ordering either of all, or of any part, or person in the race of men, so as other effects, and other ends than those that now are, might be brought forth, if he would otherwise order them.

4. " But that, considering this frame of the world, and order of mankind (as now it is) he judged it was exceeding good for the manifestation of the glory of his wisdom, power, goodness, mercy, justice, dominion, and lordship, if he should will, or decree to put it into execution, and into being.

5. " That GOD infallibly foreknew, that if he should decree to put it into execution, that then these, and these particular persons, would certainly by this order of means and government, be transmitted and brought to eternal life : and that those other particular persons, under their order of means and government, through their own fault would go into perdition, if justice should be done them.

6. " That though he knew, what these would be, yet he determined and decreed, out of his own absolute will and pleasure to say, *fiat*, be it so ; and to put into execution, and into being, all this which he had in his understanding ; and in so doing, he predestinated all men either to life or death eternal.

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“ For he predestinated to life those particular men, to whom out of his own good pleasure he decreed to give those happy means, which being given, he foreknew they would thereby become vessels fit for honour.”

And that GOD ordered the course of the world by his providence in general, is evident from his having *determined the before-appointed times, and the bounds of the habitations of all nations of men*: and that he specially predestinated some, is plain from that of the apostle, *whom he did foreknow he did predestinate*. And therefore mention is made in scripture of the *setting and placing of things by the counsel of his own will*, in that order of causes, and of means, which he understands, will bring forth such ends and such effects, if he please to do his part, and permit the creature to its part. By this *order, means, government, &c.* I understand the creation of man righteous, the permission of his fall, the correction of his sin, the means of his restoration by the Son of GOD made man, the calling, the converting of a sinner, his faith, repentance, perseverance, his blessings, chastisements, trials, and whatsoever else is now found in the order of any man's salvation, or in the aberrations from that order, whereby men come to destruction.

C H A P. II.

An Illustration of the fifth Opinion.

THIS opinion observeth, in the decree of predestination, an act of GOD's understanding, and an act of his will.

1. The act of his understanding is his knowledge, in respect of things not yet in being; called *fore-knowledge*; which fore-knowledge is put by this opinion before the act of predestinating, according to the scriptures, *whom he foreknew he predestinated*.

2. This knowledge of GOD, being previous to his predestinating, did not look to the mass of mankind as created and uncorrupted, or to the mass fallen and corrupted,

or to Christ believed on only ; but to these, and beyond all these, to the first, middle, and final state of every particular man, and the universal state of all men.

Thus much shall suffice for the act of GOD's understanding ; let us now speak to the act of his will.

To predestinate is the proper act of the will of GOD ; his knowledge is his counsellor, but his will is king, and they are both himself, *who worketh all things according to the counsel of his will* ; and to predestinate is the part and office of the most absolute and perfect knowledge and power, which most properly is GOD's, who supremely orders all things, choosing and allowing what shall be, in what manner, and to what end.

Thus St. *Paul* speaks of the will of GOD, as of the prime and highest, and most universal cause of things, approving or permitting all other inferior causes, which because they might have been restrained, or changed by the supreme cause, and were not, they are said all at last, to be resolved into the will of GOD, as the prime cause. Further, this opinion avoideth all the inconveniencies, that any of the former fall into ; for

1. It exalteth all the attributes of GOD, and not some only ; as his *wisdom* and *knowledge*, in foreknowing not only his own works, but also all the works of every free creature, and that to every circumstance of every particular in this numberless number, and how to govern them to his glory ; and in using the reasonable creature according to its nature, in the permission of sin, in the obedience or disobedience to grace, that he may judge the world in righteousness. His *power*, in creating and governing all things, bringing light out of darkness, and happiness out of misery. His *goodness*, in making all good at the first, and overcoming evil with goodness. His *universal grace and mercy*, in preparing redemption for all men, that had made themselves bond-slaves to *satan* ; and in providing means to apply, and to communicate this redemption. His *truth*, in that his promises are meant to all to whom they are communicated, and performed to all that come up to the conditions required,

quired. His *justice*, in punishing all such as use not the benefit of the redemption offered, sincerely and constantly. His *special grace and singular love*, in them whom he fore-knew would use his benefits, if they were granted unto them, in whose salvation and glory he was so well pleased, that he confirmed to them, by his decree, that course and calling which he saw would bring them unto it. His *dominion and sovereign lordship*, in that he being the highest and supreme cause of all things, ordered them after his own pleasure, making happy whom he will, and forsaking whom he will, finding in them cause worthy to be forsaken, after they have so often forsaken him.

2. This opinion avoideth the imputation of stoical fate, which the defenders of the three first cannot possibly do; for they make man's salvation or damnation necessary, by an antecedent necessity of a decree of GOD. But this opinion, placing GOD's decree after his fore-knowledge, makes man's salvation or damnation infallibly certain to GOD's knowledge, but free and contingent to man; GOD's knowledge, as knowledge, causing nothing, and his decree not altering or crossing, but ratifying that which he knew would be the work of man, working out his own salvation, by co-working with the grace of GOD, or working his own damnation, by forsaking his mercy.

3. It avoideth the accusations laid against the *fourth* opinion; for it maketh the election of GOD absolute, definite, unconditional, complete, irrevocable and immutable. It maketh GOD to chuse man, and not man first to chuse GOD. It hath no affinity at all with *Pelagianism* in the matter of predestination, or in the matter of grace; unless this be *Pelagianism*, to hold that under the aids of grace the will is still free to evil. It maketh predestination the root and cause of calling, justifying, glorifying; of faith, repentance, perseverance; and of all the good that is in us: which are the effects of predestination, and effects of the love of GOD predestinating them unto us.

4. It ministereth no matter of despair, or of presumption, but cherisheth both hope and fear. *Not of despair; for,*
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first, no man is decreed against, but upon the foreknowledge of his own refusal of life offered him. *Secondly*, the promises are general, and he may truly think them to belong to him. *Thirdly*, there is sufficient grace in the means of conversion, to remedy all the weakness and perverseness that is in man's depraved nature: every sincere person may therefore entertain a well-grounded hope. *Not of presumption*; for, *first*, no man is decreed for, but with the foreknowledge of his own acceptance of life offered him. *Secondly*, though the promises of GOD are general, they have conditions, which he must be careful to observe, who will inherit the things promised. *Thirdly*, the grace, that is in the means of conversion, is not tied unto them by any physical connexion, but is dispensed by the good pleasure of GOD, who may offer and unite it to the word, when and how long he will; or may withhold the influence of it, and so harden or forsake the careless or the proud; such therefore have reason to fear.

5. It ministereth as sweet comfort to all godly persons, who find themselves walking in the ways that lead to life, and confirmeth their faith of eternal salvation to be enjoyed through Christ, and as fervently kindleth their love to GOD, as any way or order of our election conceived otherwise,

The End of the first Part.

CHAP. III.

The Transition to the second Part.

HAVING now propounded that which I conceive to be the truth, I have yet one thing more to do: I am to shew how all the articles that run into this question, being rightly explained, cohere and consent to this doctrine: that I may demonstrate it to be what truth should be, harmonious and consonant with itself, in all its parts. I am to declare then the doctrine of the ancient church: *First*, of these things, as *eternal*, viz. GOD's knowledge, will, providence, predestination, election, reprobation; these shall make a second

a second part. Secondly, of these things as done in time, viz. of the *creation*, of the *fall of man*, the *effects of the fall*, the *restoration of man*, his *vocation*, *conversion*; of *grace*, *free-will*, *perseverance*, and of the *last judgment*: and these shall make a third part of this work, through GOD's goodness and assistance.

Known unto GOD from everlasting are all his works, saith St. James; and St. Paul telleth us, that *whom he foreknew he predestinated*: and we find St. Peter writing, to such as were *elect according to the foreknowledge of GOD the Father*.

But the doubt is, whether future, contingent, conditional things, especially the free acts of a created will, under supposition if such a one were created, or placed in this or that order, be a subject knowable unto GOD by his knowledge of *simple understanding*.

After the view of the whole world, GOD finding this frame both possible to his power, and good in his wisdom, to declare thereby his justice and mercy, and all other his excellent attributes, decreed to put it into being and execution: which was the first act of his practical knowledge, calling up his will to allow, approve, and decree, this goodly and glorious system, the mirror of his eternal power and godhead, and this order of all things, especially of humankind, that great mass, out of which his mercy, justice, and sovereign power, draw forth vessels to honour, and vessels to dishonour.

It is the proper work of the will to predestinate, or to decree which of those infinite things, presented by the understanding, shall be and come into light; for unless the will and power of GOD cause their production, their being known does not make them to be.

The will of GOD being in itself one, and simple, may be considered with diversity, only as conversant about things that are diverse, his will allowing them to be diverse.

First, then, there are some things which GOD willeth to be done by himself, by his own power; as *the world to be created of nothing*: his *Son to be sent into the world, made of a woman*, and such like. This will of GOD never fail-

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eth, because he works it himself alone by his almighty power. *Secondly*, there are some things which GOD willeth to be done by the creature, either as a natural agent, as flowers to be drawn out of the earth by the sun; or by a voluntary agent, as good works to be done by man; where, notwithstanding, GOD himself co-operateth with the creature in a manner suitable to the nature of a voluntary agent. This second *will* often times faileth by the creature's default, by whom GOD would have the work wrought; GOD permitting, and not hindering that default, though he could have done it. *Thirdly*, some things GOD willeth, and doth himself, or with others, antecedently to any thing in them, out of his own goodness and mercy; as all the good we have in nature, or in grace; our creation, our calling, our glory; GOD beginning, following, perfecting all our good, out of his abundant and never-failing bounty. Some things he willeth and doth, led or urged thereunto, upon some occasion of the evil of the creature; as to forsake, to punish, or to destroy it; and this is the will of his justice, the cause of all the punishment inflicted on mankind. Nor do I conceive, why GOD's desire of the welfare and salvation of his creatures, may not be called the *primary will of GOD*; and his resolution to punish such as neglect the salvation he offers, his *secondary will*; for these two may well stand together: as in a tempest, the will of the merchant to save the goods, abideth in him as his chief desire, though now, as the case stands, he, by another will, casteth them into the sea. Neither are they contrary one to the other, seeing they have two objects diversely qualified; a man as he is GOD's creature, and as he is an impenitent sinner; as he was the one, GOD would have saved him; as he is the other, he wills his perdition.

The decree of the will of GOD determining all other things, besides those about man, is called by the general name of *providence*.

The decree of GOD, whereby he determined concerning man, as a special and principal part of his providence, is called by a peculiar name, *predestination*.

Predestination

Predestination is an act of GOD's will from all eternity, decreeing the ends of all men, and the means which he foreknew would bring them to those ends. The ends are, life or death eternal; the means are, the government of every particular man in this life, under more or less of the goodness, or of the severity of GOD.

[To be continued.]

S E R M O N VIII.

On MATT. xxv. 36.

I was sick, and ye visited me.

1. **I**T is generally supposed that *the means of grace*, and *the ordinances of GOD*, are equivalent terms. We usually mean by that expression, those that are usually termed, *works of piety*, namely, hearing and reading the scripture, receiving the Lord's supper, public and private prayer, and fasting. And it is certain, these are the ordinary channels which convey the grace of GOD to the souls of men. But are they the only means of grace? Are there no other means than these, whereby GOD is pleased, frequently, yea, ordinarily, to convey his grace to them that either love or fear him? Surely there are works of mercy, as well as works of piety, which are real means of grace. They are more especially such to those that perform them with a single eye. And those that neglect them, do not receive the grace which otherwise they might. Yea, and they lose, by a continued neglect, the grace which they had received. Is it not hence, that many who were once strong in faith, are now weak and feeble-minded? And yet they are not sensible whence that weakness comes, as they neglect none of the ordinances of GOD. But they might see whence it comes, were they seriously to consider St. Paul's account of all true believers, *We are his workmanship, created*

ated anew in Christ Jesus unto good works, which GOD hath before prepared, that we might walk therein, Eph. ii. 10.

2. The walking herein is essentially necessary, as to the continuance of that faith whereby we are already saved by grace, so to the attainment of everlasting salvation. Of this we cannot doubt, if we seriously consider, that these are the words of the great Judge himself, *Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me meat; thirsty, and ye gave me drink. I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me, Matt. xxv. 34, &c. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* If this does not convince you, that the continuance in works of mercy is necessary to salvation, consider, what the Judge of all says to those on the left hand. *Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. Inasmuch as ye have not done it unto one of the least of these, neither have ye done it unto me.* You see, were it for this alone, they must depart from GOD into everlasting punishment.

3. Is it not strange, that this important truth should be so little understood, or at least should so little influence the practice even of them that fear GOD? Suppose this representation be true, suppose the Judge of all the earth speaks right, those and those only that feed the hungry, give drink to the thirsty, clothe the naked, relieve the stranger, visit those that are sick and in prison, according to their power and opportunity, shall inherit the everlasting kingdom. And those that do not, shall depart into everlasting fire, prepared for the devil and his angels.

4. I purpose at present to confine my discourse to one article of these, *visiting the sick*: a plain duty, which all that are

are in health may practise, in a higher or lower degree: and which nevertheless is almost universally neglected, even by those that profess to love GOD. And touching this I would inquire, First, What is implied in visiting the sick? Secondly, How is it to be performed? and, Thirdly, By whom?

I. First, I would inquire, what is the nature of this duty? What is implied in *visiting the sick*?

1. By the sick I do not mean only those that keep their bed, or that are sick in the strictest sense. Rather I would include, all such as are in a state of affliction, whether of mind or body; and that, whether they are good or bad, whether they fear GOD or not.

"But is there any need of visiting them in person? May we not relieve them at a distance? Does it not answer the same purpose, if we send them help, as if we carry it ourselves?" Many are so circumstanced, that they cannot attend the sick in person; and where this is the real case, it is undoubtedly sufficient for them to send help, being the only expedient they can use. But this is not properly *visiting the sick*: it is another thing. The word which we render *visit*, in its literal acceptation means to *look upon*. And this, you well know, cannot be done, unless you are present with them. To send them assistance is therefore entirely a different thing from visiting them. The former then ought to be done, but the latter not left undone.

"But I send a physician to those that are sick; and he can do them more good than I can." He can in one respect: he can do them more good, with regard to their bodily health. But he cannot do them more good with regard to their souls, which are of infinitely greater importance. And if he could, this would not excuse *you*: his going would not fulfil *your* duty. Neither would it do the same good to *you*, unless you saw them with your own eyes. If you do not, you lose a means of grace: you lose an excellent means of increasing your thankfulness to GOD, who saves you from this pain and sickness, and continues your health

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and strength : as well as of increasing your sympathy with the afflicted, your benevolence, and all social affections.

3. One great reason why the rich in general have so little sympathy for the poor, is because they so seldom visit them. Hence it is, that, according to the common observation, one part of the world does not know what the other suffers. Many of them do not know, because they do not care to know : they keep out of the way of knowing it, and then plead their voluntary ignorance, as an excuse for their hardness of heart. " Indeed Sir," (said a person of large substance) " I am a very compassionate man. But to tell you the truth, I do not know any body in the world that is in want." How did this come to pass? Why, he took good care to keep out of their way. And if he fell upon any of them unawares, *he passed over on the other side.*

4. How contrary to this is both the spirit and behaviour of even people of the highest rank in a neighbouring nation! In *Paris*, ladies of the first quality, yea, princesses of the blood, of the royal family, constantly visit the sick, particularly the patients in the Grand Hospital. And they not only take care to relieve their wants, (if they need any thing more than is provided for them) but attend on their sick-beds, dress their sores, and perform the meanest offices for them. Here is a pattern for the *English*, poor or rich, mean or honourable ! For many years we have abundantly copied after the follies of the *French*; let us for once copy after their wisdom and virtue, worthy the imitation of the whole christian world. Let not the gentlewomen, or even the countesses in *England*, be ashamed to imitate those princesses of the blood ! Here is a fashion that does honour to human nature. It began in *France*; but GOD forbid it should end there !

5. And if your delicacy will not permit you to imitate those truly honourable ladies ; by abasing yourselves in the manner which they do, by performing the lowest offices for the sick ; you may, however, without humbling yourselves so far, supply them with whatever they want. And you may

may administer help of a more excellent kind, by supplying their spiritual wants: instructing them (if they need such instruction) in the first principles of religion; endeavouring to shew them the dangerous state they are in, under the wrath and curse of GOD through sin, and pointing them to the Lamb of GOD, who taketh away the sins of the world. Beside this general instruction, you might have abundant opportunities of comforting those that are in pain of body or distress of mind: you might find opportunities of strengthening the feeble-minded, quickening those that are faint and weary; and of building up those that have believed, and encouraging them to *go on to perfection*. But these things you must do in your own person: you see, they cannot be done by proxy. Or suppose you could give the same relief to the sick by another, you could not reap the same advantage to yourself. You could not gain that increase in lowliness, in patience, in tenderness of spirit, in sympathy with the afflicted, which you might have gained, if you had assisted them in person. Neither would you receive the same recompense in the resurrection of the just, when *every man shall receive his own reward, according to his own labour*.

II. 1. I proceed to inquire, in the second place, How are we to visit them? In what manner may this labour of love be most effectually performed? How may we do this, most to the glory of GOD, and the benefit of our neighbour? But before ever you enter upon the work, you should be deeply convinced, that you are by no means sufficient for it: you have neither sufficient grace, nor sufficient understanding, to perform it in the most excellent manner. And this will convince you of the necessity of applying to the strong for strength, and of flying to the Father of lights, the Giver of every good gift, for wisdom: ever remembering, *there is a Spirit in man that giveth wisdom, and the inspiration of the Holy One that giveth understanding*. Whenever therefore you are about to enter upon the work, seek his help by earnest prayer. Cry to him for the whole spirit of humility, lest if pride steal into your heart, if you ascribe
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any thing to yourself, while you strive to save others, you destroy your own soul. Before and through the work, from the beginning to the end, let your heart wait upon him for a continual supply of meekness and gentleness, of patience and long-suffering, that you may never be angry or discouraged, at whatever treatment, rough or smooth, kind or unkind, you may meet with. Be not moved with the deep ignorance of some, the dulness, the amazing stupidity of others: marvel not at their peevishness or stubbornness, at their non-improvement after all the pains that you have taken: yea, at some of them turning back to perdition, and being worse than they were before. Still your record is with the Lord, and your reward with the Most High.

2. As to the particular method of treating the sick. You need not tie yourself down to any; but may continually vary your manner of proceeding, as various circumstances may require. But it may not be amiss, usually to begin with inquiring into their outward condition. You may ask, Whether they have the necessaries of life? Whether they have sufficient food and raiment? If the weather be cold, Whether they have fuel? Whether they have needful attendance? Whether they have proper advice, with regard to their bodily disorder; especially if it be of a dangerous kind? In several of these respects you may be able to give them some assistance yourself: and you may move those that are more able than you, to supply your lack of service. You might properly say in your own case, "To beg I am ashamed:" but never be ashamed to beg for the poor; yea, in this case, be an importunate beggar: do not easily take a denial. Use all the address, all the understanding, all the influence you have: at the same time trusting in him, that has the hearts of all men in his hands,

3. You will then easily discern, whether there be any good office, which you can do for them with your own hands. Indeed most of the things which are needful to be done, those about them can do better than you. But in some you may have more skill, or more experience than they. And if you have, let not delicacy or honour stand in
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your way. Remember his word, *Inasmuch as ye have done it unto the least of these, ye have done it unto me.* And think nothing too mean to do for him! Rejoice to be abased for his sake!

4. These little labours of love will pave your way to things of greater importance. Having shewn that you have a regard for their bodies, you may proceed to inquire concerning their souls. And here you have a large field before you: you have scope for exercising all the talents which GOD has given you. May you not begin with asking, Have you ever considered, that GOD governs the world? that his providence is over all? and over *you* in particular? Does any thing then befall you without his knowledge? or without his designing it for your good? He knows all you suffer: he knows all your pains: he sees all your wants. He sees, not only your affliction in general, but every particular circumstance of it. Is he not looking down from heaven, and disposing all these things for your profit? You may then inquire, whether he is acquainted with the general principles of religion? And afterwards lovingly and gently examine, Whether his life has been agreeable thereto? Whether he has been an outward, barefaced sinner; or has had a form of religion? See next whether he knows anything of the power: of worshipping GOD *in spirit and in truth.* If he does not, endeavour to explain to him, *Without holiness no man shall see the Lord: and Except a man be born again, he cannot see the kingdom of GOD.* When he begins to understand the nature of holiness, and the necessity of the new birth, then you may press upon him *repentance toward GOD, and faith in our Lord Jesus Christ.*

5. When you find any of them begin to fear GOD, it will be proper to give them, one after another, some plain tracts, as the Instructions for Christians, Awake thou that sleepest, and the Nature and Design of Christianity. At the next visit you may inquire, What they have read? what they remember? and what they understand? And then will be the time to enforce what they understand, and if possible, impress it on their hearts. Be sure to conclude every meeting

ing with prayer. If you cannot yet pray without a form, you may use some of those composed by Mr. *Spinches*, or any other pious writer. But the sooner you break through this backwardness, the better. Ask of GOD, and he will soon open your mouth.

6. Together with the more important lessons, which you endeavour to teach all the poor whom you visit, it would be a deed of charity to teach them two things more, which they are generally little acquainted with : industry and cleanliness. It was said by a pious man, " Cleanliness is next to godliness." Indeed the want of it is a scandal to all religion ; causing the way of truth to be evil-spoken of. And without industry we are neither fit for this world, nor for the world to come. With regard to both, *Whatsoever thy hand findeth to do, do it with thy might.*

III. 1. The third point to be considered is, By whom is this duty to be performed? The answer is ready, By all that desire to *inherit the kingdom* of their Father, which was prepared for them from the foundation of the world. For thus saith the Lord, *Come, ye blessed—inherit the kingdom—For I was sick, and ye visited me.* And to those on the left hand, *Depart, ye cursed—for I was sick and ye visited me not.* Does not this plainly imply, that as all who do this, are *blest, and shall inherit the kingdom* : so all who do it not, are *curst, and shall depart into everlasting fire.*

2. All therefore who desire to escape everlasting fire, and to inherit the everlasting kingdom, are equally concerned, according to their power, to practise this important duty. It is equally incumbent on young and old, rich and poor, men and women, according to their ability. None are so young, if they desire to save their own souls, as to be excused from assisting their neighbours. None are so poor (unless they want the necessaries of life) but they are called to do something more or less, at whatever time they can spare, for the relief and comfort of their afflicted fellow-sufferers.

3. But those *who are rich in this world*, who have more than the conveniencies of life, are peculiarly called of GOD

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to this blessed work, and pointed out to it by his gracious providence. As you are not under the necessity of working for your bread, you have your time at your own disposal. You may therefore allot some part of it every day for this labour of love. If it be practicable, it is far best to have a fixed hour, (for "any time," we say, "is no time,") and not to employ that time in any other business, without urgent necessity. You have likewise a peculiar advantage over many, by your station in life. Being superior in rank to them, you have the more influence on that very account. Your inferiors of course look up to you with a kind of reverence. And the condescension which you shew in visiting them, gives them a prejudice in your favour, which inclines them to hear you with attention, and willingly receive what you say. Improve this prejudice to the uttermost, for the benefit of their souls as well as their bodies. While you are as eyes to the blind, and feet to the lame, a husband to the widow, and a father to the fatherless, see that you still keep a higher end in view, even the saving of souls from death, and that you labour to make all you say and do, subservient to that great end.

4. "But have *the poor* themselves any part or lot in this matter? Are they any way concerned in visiting the sick?" What can they give to others, who have hardly the conveniences, or perhaps necessities of life for themselves? If they have not, yet they need not be wholly excluded from the blessing which attends the practice of this duty. Even those may remember that excellent rule, "Let our conveniences give way to our neighbour's necessities: and our necessities give way to our neighbour's extremities." And few are so poor, as not to be able sometimes to give *two mites*: but if they are not, if they have no money to give, may they not give what is of more value? Yea, of more value than thousands of gold and silver? If you speak *in the name of Jesus Christ of Nazareth*, may not the words you speak be health to the soul, and marrow to the bones? Can you give them nothing? Nay, in administering to them the grace of GOD, you give them more than all this world is worth!

Go

Go on ! Go on ! Thou poor disciple of a poor Master ! Do as he did in the days of his flesh ! Whenever thou hast an opportunity, go about, doing good and healing all that are oppressed with the devil : encouraging them to shake off his chains, and fly immediately to him

“ Who sets the prisoners free, and breaks
The iron bondage from their necks.”

Above all, give them your prayers. Pray with them : pray for them ! And who knows but you may save their souls alive ?

5. You that are *old*, whose feet are ready to stumble upon the dark mountains, may not you do a little more good, before you go hence and are no more seen ? O remember

“ 'Tis time to live, if you grow old :
Of little life the best to make,
And manage wisely the last stake !”

As you have lived many years, it may be hoped you have attained such knowledge as may be of use to others. You have certainly more knowledge of men, which is commonly learnt by dear-bought experience. With what strength you have left, employ the few moments you have to spare, in ministering to those who are weaker than yourselves. Your grey hairs will not fail to give you authority, and add weight to what you speak. You may frequently urge, to increase their attention,

“ Believe me, youth ; for I am read in cares,
And groan beneath the weight of more than threescore years.”

You have frequently been a sufferer yourself : perhaps you are so still. So much the more give them all the assistance you can, both with regard to their souls and bodies, before they and you go to the place, whence you will not return.

6. On the other hand, you that are *young* have several advantages, that are almost peculiar to yourselves. You have generally a flow of spirits, and a liveliness of temper, which, by the grace of GOD, make you willing to undertake

take, and capable of performing many good works, at which others would be discouraged. And you have your health and strength of body whereby you are eminently qualified, to assist the sick and those that have no strength. You are able to take up and carry the crosses, which may be expected to lie in the way. Employ then your whole vigour of body and mind, in ministering to your afflicted brethren. And bless GOD that you have them to employ, in so honourable a service: like those heavenly *servants of his that do his pleasure*, by continually ministering to the heirs of salvation.

7. "But may not *women*, as well as men, bear a part in this honourable service?" Undoubtedly they may: nay, they ought: it is meet, right, and their bounden duty. Herein there is no difference: *there is neither male nor female in Christ Jesus*. Indeed it has long passed for a maxim with many, that "*women are only to be seen, not heard.*" And accordingly many of them are brought up in such a manner, as if they were only designed for agreeable playthings! But is this doing honour to the sex? or is it a real kindness to them? No; it is the deepest unkindness: it is horrid cruelty: it is mere Turkish barbarity. And I know not how any woman of sense and spirit can submit to it. Let all you that have it in your power, assert the right, which the God of Nature has given you. Yield not to that vile bondage any longer. You, as well as men, are rational creatures. You, like them, were made in the image of GOD: you are equally candidates for immortality. You too are called of GOD, as you have time, to *do good unto all men*. Be not disobedient to the heavenly calling. Whenever you have opportunity, do all the good you can, particularly to your poor sick neighbour. And every one of you likewise *shall receive your own reward, according to your own labour*.

8. It is well known, that, in the primitive church, there were women particularly appointed for this work. Indeed there was one or more such in every christian congregation under heaven. They were then termed *deaconesses*, that is,

U u

servants:

servants: servants of the church and of its great Master. Such was *Phoebe*, (mentioned by St. Paul, Rom. xvi. 1.) a *deaconess of the church at Cenchrea*. It is true, most of these were women in years, and well experienced in the work of GOD. But were the young wholly excluded from that service? No; neither need they be, provided they know in whom they have believed, and shew that they are holy of heart, by being holy in all manner of conversation. Such a deaconess, if she answered her picture, was Mr. Law's *Miranda*. Would any one object to her visiting and relieving the sick and poor, because she was a woman? Nay, and a young one too? Do any of you that are young, desire to tread in her steps? Have you a pleasing form? An agreeable address? So much the better, if you are wholly devoted to GOD. He will use these, if your eye be single, to make your words strike the deeper. And while you minister to others, how many blessings may redound into your own bosom? Hereby your natural levity may be destroyed, your fondness for trifles cured, your wrong tempers corrected, your evil habits weakened, until they are rooted out. And you will be prepared to adorn the doctrine of GOD our Saviour, in every future scene of life. Only be very wary, if you visit or converse with those of the other sex, lest your affections be entangled, on one side or the other, and so you find a curse instead of a blessing.

9. Seeing then this is a duty to which we are all called, rich and poor, young and old, male and female; (and it would be well, if parents would train up their children herein, as well as in saying their prayers and going to church;) let the time past suffice that almost all of us have neglected it, as by general consent. O what need has every one of us to say, "Lord, forgive me my sins of omission!" Well, in the name of GOD let us now from this day set about it with general consent. And I pray, let it never go out of your mind, that this is a duty which you cannot perform by proxy: unless in one only case; unless you are disabled by your own pain or weakness. In that only case, it suffices to send the relief which you would otherwise give. Begin,
my

my dear brethren, begin now : else the impression which you now feel, will wear off ; and possibly, it may never return ! What then will be the consequence ? Instead of hearing that word, *Come, ye blessed—For I was sick, and ye visited me* ; you must hear that awful sentence, *Depart, ye cursed !—For I was sick, and ye visited me not !*

Aberdeen, May 23, 1786.

*The JOURNAL of THOMAS COKE, Bishop of the
Methodist-Episcopal Church,*

From September 18, 1784, to June 3, 1785.

[Continued from page 297.]

SUNDAY, March 13. I was now obliged to travel the whole Lord's day, in order to reach my appointed engagements. At dinner-time I found out another old Baptist gentlewoman who desired me to alight, and gave me and my horse very good entertainment : she is a mourner in Zion. In the evening I reached *Williamsburgh*, after hunting in vain for one of our friends who lives within five miles of it. On inquiring of my landlady whether there were any Methodists in the town, she informed me that one of the principal men in the town was a Methodist (Mr. Holt). I called upon him, but found that he was a good old Presbyterian. However when I apologized for my mistake, and was retiring, he insisted on my staying at his house, and sent for my horse. He loves GOD.

Monday 14, I got to *Smithfield*. The innumerable large ferries in this country make travelling very expensive, and they charge three shillings sterling for a night's fodder and corn for a horse. But it is not so dear in the north.

Portsmouth, Virginia, Tuesday 15, I got now into my work, blessed be GOD, having only part of a dollar left.

I preached

I preached here to an attentive, but chiefly unawakened congregation, and baptized.

Wednesday 16. I arrived at brother *Jolly's*, at whose house I preached to a little attentive congregation, and took up my lodging that night at the house of a neighbouring gentleman, of much candour, but no religion.

Thursday 17. I preached at (what they call) *The Brick-church*, belonging to the church of *England*. The people in general in this neighbourhood seem very dead. But our friends, I believe, found it a tolerable good time at the sacrament. After duty I went to sister *Kelfick's*, a widow, and a most excellent woman. The whole family indeed, which is numerous, seems all awakened.

Friday 18. I preached at *Mowyoek* to a little congregation. I have now found out a secret. My plan was to cross over from the *West-Indies* to *Portsmouth*, and to take the circuit in which I am now engaged: and this plan was given at the last conference to the respective assistants whom it concerned. But brother *Morris* (the only preacher in this circuit) neglected to publish me, so that the people have had hardly any notice, for which reason I suppose my congregations throughout the circuit will be comparatively small. Indeed he has committed a much worse neglect than this: for he has not preached in most parts of the circuit these two months, and in some places not these ten weeks, although the people have regularly attended at the accustomed times, and gone away like fools. His wife, it seems, has been expecting her time for these ten weeks, and he must wait upon her till she lies in. If I knew of any preacher to supply his place, I would suspend him immediately. After preaching I went to *Hollowell Williams's*, who is an excellent christian, and a faithful friend of the cause. If it had not been for his activity, I suppose nobody in the circuit would have known of my coming.

Coenjock, Saturday 19. I preached here in a pretty chapel, which, I believe, belongs to the church of *England*: but we do regular duty in it. The congregation was not large.

Sandy.

Sandy-Hook-church, Sunday 20. Here we had a tolerable number, owing to our friends riding out of the way to inform the people from place to place, but no preparation for the sacrament in any of these places, the notice being so short, and in general so uncertain. I rode, after preaching, to one Mr. *Burgefs's*. Mr. *Burgefs* is quite the gentleman and the man of reading, and so very candid, that I am in hopes he is not far from conviction.

Pasquotank, Monday 21. Here I had not been published. However, I collected about thirty, and gave them a sermon in the court-house. The swearing, drinking landlord would charge me nothing for my entertainment. His wife has good desires. From hence I rode to *Nixonton*, where, as before, I had not been published. They gathered together a tolerable congregation for me, to whom I gave a sermon in the evening. But the people in this country are so scattered, that the notice must be very public, otherwise the people cannot attend. So much for Mr. *Morris's* circuit. I lay this night at one Mrs. *Adams's*, a widow lady of fortune, who has not yet joined the society.

Tuesday 22. I rode to the reverend Mr. *Pettigrew's*. He is gone to the *West-Indies* for his health: but Mrs. *Pettigrew* received me very kindly.

Wednesday 23. I went to *Edenton*, a most wicked place. Here Mr. *Pettigrew* preaches: The people in general seemed to prefer the court-house, which is an elegant place, so I went there accordingly, and preached to a large congregation. The preachers ought really to take this place into their plan, and there is a person who will receive them. There seemed nothing but dissipation and wickedness in the tavern at which I put up, and yet the landlord would take nothing for my dinner. In the afternoon I rode with brother *Dameron*, one of our preachers who came to meet me, to Mrs. *Boyd's*, a widow lady who came to *Edenton* to hear me. She lives about seven miles off on my way, and has good desires. I suppose Mr. *Pettigrew* does as much good in *Edenton* as a little chicken,

Thursday

Thursday 24. I arrived at brother *Campbell's* in *North-Carolina*, the gentleman and the christian united. On the 25th, I preached in the Chapel-church, in which we do regular duty; but, alas! religion is at a very low ebb in this neighbourhood.

Saturday 26. I preached in the house of one Mr. *Outlaw*, a rich man, but of no religion. We usually preach in the church, but he has the gout, and his house is large, and he was desirous of hearing me, so I preached in the house: and it was a very good time.

Sunday 27. *St. John's chapel*. This belongs to the church of *England*, and we do regular duty in it. I preached here to an attentive people, and administered the Lord's supper.

Monday 28. *Bridges-Creek-church*. This also belongs to the church of *England*, and we do duty whenever we please here. I had a large congregation, but our friends foolishly neglected to provide the elements for the Lord's supper. I have been travelling in a very low wet country for these three weeks, and it is astonishing what a number of frogs there are here. There has been lately a remarkable mortality among the people in these southern states; vast numbers of them have been carried off.

Tuesday 29. I preached at the house of *Anthony Moore*, an *Israelite* indeed, in whom there is no guile. The Lord has not been, I think, more present with me since I came to *America*, than he was this day.

Wednesday 30. *Roanoke-chapel*. I found in this chapel a serious, attentive people. Here I met with Mr. *Jar-rat*. After duty he went with me to one brother *Seward's*, in the state of *Virginia*, about eight miles off. We now talked largely on the minutes concerning slavery: but he would not be persuaded. The secret is, he has twenty-four slaves of his own: but I am afraid, he will do infinite hurt by his opposition to our rules.

Thursday 31. I came to-day to one *Is-ham Malone's*, and preached in his dwelling-house, where we had an excellent time,

time, especially at the sacrament. In the afternoon I rode to brother *Jordan's*.

Friday, April 1. I preached in a chapel belonging to *Isaac Johnson*. I now begin to venture to exhort our societies to emancipate their slaves.

Saturday 2. At noon I preached in the dwelling-house of brother *Dowling*, and we had considerable refreshments at the sacrament. Sister *Dowling* is a blessed woman.

Sunday 3. We crossed a dangerous ford, where a man was lately drowned. The river was rather full, but I followed the foremost, and my company and self got safe over. I preached at noon at the house of brother *Almond*.

Monday 4. This being the day of the general election for the county, I don't preach, but stay quietly at brother *Almond's*, where I have a room to myself.

Tuesday 5. I rode to sister *B dford's*.

Thursday 7. I went some miles to visit a dying friend, and spent about half the day with him in drawing up his will, in which he emancipates, at the times there specified, his eight slaves. This is a good beginning. In the evening I crossed over a dangerous run of water, and lay at the house of brother *Ward*.

Friday 8. According to my plan, I was to preach in a church called *Royster's* church at noon. After riding about twenty-five miles, I got, as I found afterwards, within a furlong of the church, but the church being out of sight in an immense forest, and the path which led to it hardly trodden, and having no guide, I rode about eighteen miles more, backwards and forwards, generally on the full stretch, and found it at last by the direction of a planter, whose plantation was the only one I saw for some hours. When I came there, which was two hours after the time, there was nobody there. I returned to the planter's, who gave me and my horse some refreshment, and recommended me to go to one brother *Philps*, a Methodist, about five miles off. After travelling till nine at night, and expecting frequently I should be obliged to take up my lodging in the woods, with the assistance of a couple of negroes and a couple of shillings, I found

found out the house. I now was informed that I had not been published in *Royser's* church, or any part of that circuit, the two preachers having not been at the last conference, and the neighbouring preachers having not sent them a copy of my plan. However, our brother *Philps* and family, and several other friends, intended to set off the next morning for a quarterly-meeting about sixteen miles off. Their quarterly-meetings on this continent are much attended to. The friends for twenty miles round, and sometimes for thirty or forty, meet together. The meeting always lasts two days. All the travelling-preachers in the circuit are present, and they, with perhaps a local preacher or two, give the people a sermon one after another, besides the love-feast, and (now) the sacrament. On Saturday 9, I set off with the friends to brother *Martin's*, in whose barn I preached that day. The next day I administered the sacrament to a large company and preached, and after me the two travelling-preachers. We had now been six hours and a half engaged in duty, and I had published myself to preach in the neighbourhood for the three following days, so they consented to defer the love-feast till Wednesday. We were thirty strangers, I think, in brother *Martin's* house only; and were obliged to lie three in a bed. I had now, for the first time, a very little persecution. The testimony I bore in this place against slave-holding, provoked many of the unawakened to retire out of the barn, and to combine together to flog me, as soon as I came out. A high-headed lady also went out, and cried out, as I was afterwards informed, that she would give fifty pounds if they would give that little doctor one hundred lashes. When I came out, they surrounded me, but had power only to talk. Our brother *Martin* has done gloriously, for he has fully and immediately emancipated fifteen slaves. And that sermon which made so much noise, has so affected one of our brethren (brother *Norton*.) that he came to brother *Martin*, and desired him to draw up a proper instrument for the emancipation of his eight slaves. A brother (whose name is *Ragland*) has also emancipated one.

Monday

Monday 11. I preached at brother *Baker's*. Here a mob came to meet me with slaves and clubs. Their plan, I fancy, was to fall upon me as soon as I touched on the subject of slavery. I knew nothing of it till I had done preaching, but not seeing it my duty to touch on the subject here, their scheme was defeated, and they suffered me to pass through them without molestation.

Tuesday 12. I rode to brother *Kennon's*, preaching a funeral-sermon in the way at a planter's house for a little child, and reading our burial-service over the grave in the wood. They have a funeral-sermon preached for every human creature that dies, in these parts, except the blacks. Brother *Kennon* has emancipated twenty two slaves. These are great sacrifices : for the slaves are worth I suppose on an average £.40 sterling each, and perhaps more.

Wednesday 13. I had a good time at the love-feast after preaching at brother *Kennon's*. Brother *Martin's* wife is an excellent saint.

Thursday 14. We rode about forty miles to a brother of Mr. *Kennon*. There are nine of the family in society. I have now done with my testimony against slavery for a time, being got into *North-Carolina* again ; the laws of this state forbidding any to free their negroes. Friday 15. I preached here to a small congregation.

Saturday 16. I rode to a Presbyterian church, in which the pious minister gave our friends leave to hold their quarterly-meeting. I preached that day and Sunday, and one of our preachers also on the Sunday. Our people in the neighbourhood, I found, (who have been brought up Presbyterians) had desired Mr. *Patillo* to administer the sacrament to them, not knowing of my coming to see them ; so, for the first time in my life, I partook of the sacrament in the Presbyterian way. I lay at Mr. *Patillo's*.

Monday 18. I rode to *Edmund Taylor's*, a sincere friend and brother, who is overjoyed at our late change. They got a little company together in the evening.

Tuesday 19. We came to brother *Green Hill's*, where we hold our conference. There were about twenty preach-

ers or more in one house, and by making or laying beds on the floors, there was room for all. We spent three days (from Wednesday to Friday inclusive) in conference, and a comfortable time we had together. In this division we have had 991 increase this year; and have stretched our borders into *Georgia*. *Beverley Allen* has all *South-Carolina* to range in. We have ordained him deacon and elder at this conference. We also send an elder and a preacher to *South-Carolina*. Brother *Astury* has met with great encouragement in his visit to *Charlestown*: a merchant (*Mr. Wells*) opened his house to him, and was convinced and justified before he went away. We have now 110 members in that state, by the assiduity of a local preacher, who lately settled there.

Saturday 23. We rode about forty-five miles to brother *Tignall Jones's*, in *Mecklenburg* county, *Virginia*, to a quarterly-meeting, which we held on the Sunday and Monday. Sister *Jones* is a very precious woman. I had here a very fine congregation at five on Monday morning. The people in general in this part of the country, and also in *North-Carolina*, eat only two meals a day, the first about nine in the morning, and the other about four or five in the afternoon. The people in general, and more especially our own friends, go to bed very early (about nine o'clock) and rise early, about five o'clock or day-break.

Tuesday 26. I again visited kind brother *Dowling*, and preached that day and the next morning at five. On Wednesday I set off for the quarter-meeting at brother *Rogers's* in *Brunswick* county, where I had a very refreshing time. In the way I preached an awakening discourse, which I have some reason to think did good.

Saturday 30. I set off with a company of preachers who, by this time, had met me, for the conference. In the morning I preached and administered the sacrament at brother *Merri's*.

[To be continued.]

Continued to Page 391

POETRY.

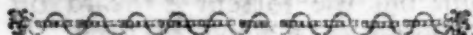
Poetry.

COMPASSION.

PITY the sorrows of a poor old man,
 Whose trembling limbs have borne him to your door,
 Whose days are dwindled to the shortest span,
 O give relief and heaven will bless your store.
 These tatter'd clothes my poverty bespeak,
 These hoary locks proclaim my lengthen'd years;
 And many a furrow in my grief-worn cheek
 Has been a channel to a flood of tears.
 Yon house erected on the rising ground,
 With tempting aspect drew me from my road;
 For plenty there a residence has found,
 And grandeur a magnificent abode.
 Hard is the fate of the infirm and poor!
 Here as I crav'd a morsel of their bread,
 A pamper'd menial drove me from the door,
 To seek a shelter in a humbler shed.
 Oh! take me to your hospitable dome;
 Keen blows the wind, and piercing is the cold!
 Short is my passage to the friendly tomb;
 For I am poor and miserably old.
 Should I reveal the sources of my grief,
 If soft humanity e'er touch'd your breast,
 Your hands would not with-hold the kind relief,
 And tears of pity would not be repress'd.
 Heaven sends misfortunes; why should we repine:
 'Tis heaven has brought me to the state you see;
 And your condition may be soon like mine,
 The child of sorrow and of misery.

A little

A little farm was my paternal lot,
 Then like the lark I sprightly hail'd the morn;
 But ah! oppression forc'd me from my cot,
 My cattle died, and blighted was my corn.
 My daughter, once the comfort of my age,
 Lur'd by a villain from her native home,
 Is cast abandon'd on the world's wide stage,
 And doom'd in scanty poverty to roam.
 My tender wife, sweet smoother of my care,
 Struck with sad anguish at the stern decree,
 Fell, ling'ring fell, a victim to despair,
 And left the world to wretchedness and me.
 Pity the sorrows of a poor old man,
 Whose trembling limbs have borne him to your door,
 Whose days are dwindled to the shortest span,
 Oh! give relief, and heaven will bless your store.



A HYMN IN AFFLICTION.

WHY, throng'd and wedg'd with threatening clouds,
 Does heav'n grow dark, and low'r?
 To drop down fatness on the earth
 In many a gentle show'r.

Why do the wintry piercing blasts
 Make widow'd nature mourn?
 That springs may bloom, and summers shine,
 And gayest scenes return.

Why does the radiant sun retire,
 And leave the world in shade?
 To re-ignite light and day,
 By change more grateful made.

Why did the dear Redeemer bleed?
 Oh! why did Jesus die?
 To save mankind, exalt himself,
 And reign above the sky.

Thus

Thus all that e'er arrive at joy,
Must pass the gates of pain :
And thou my GOD, dost frown a while,
Only to smile again.

Not so, when heavenly realms receive
The disembodied soul ;
There tides of never-ebbing bliss
In endless circles roll.



The HERMIT.

AT the close of the day, when the hamlet is still,
And mortals the sweets of forgetfulness prove,
When nought but the torrent is heard on the hill,
And nought but the nightingale's song in the grove :
'Twas then, by the cave of the mountain afar,
A hermit his song of the night thus began ;
No more with himself or with nature at war,
He thought as a sage, while he felt as a man.

" Ah, why thus abandon'd to darkness and woe,
Why thus, lonely *Philomel*, flows thy sad strain!
For spring shall return, and a lover bestow,
And thy bosom no trace of misfortune retain,
Yet, if pity inspire thee, ah cease not thy lay,
Mourn, sweetest complainer, man calls thee to mourn :
O soothe him, whose pleasures like thine pass away—
Full quickly they pass,—but they never return.

" Now gliding remote, on the verge of the sky,
The moon half extinguish'd her crescent displays :
But lately I mark'd when majestic on high
She shone, and the planets were lost in her blaze.
Roll on, thou fair orb, and with gladness pursue
The path that conducts thee to splendour again.—

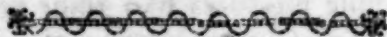
But

But man's faded glory no change shall renew ;
Ah fool, to exult in a glory so vain !

" 'Tis night, and the landscape is lovely no more ;
I mourn, but, ye woodlands, I mourn not for you :
For morn is approaching, your charms to restore,
Perfum'd with fresh fragrance, and glitt'ring with dew.
Nor yet for the ravage of winter I mourn :
Kind nature the embryo-blossom will save.—
But when shall spring visit the mould'ring urn ;
O when shall it dawn in the night of the grave !

" 'Twas thus, by the glare of false science betray'd,
That leads, to bewilder ; and dazzles, to blind ;
My thoughts wont to roam, from shade onward to shade,
Destruction before me, and sorrow behind.
O pity great Father of light, then I cry'd,
Thy creature who fain would not wander from thee !
Lo, humbled in dust, I relinquish my pride ;
From doubt and from darkness thou only can'st free.

" And darkness and doubt are now flying away,
No longer I roam in conjecture forlorn ;
So breaks on the traveller, faint, and astray,
The bright and the balmy effulgence of morn.
See truth, love, and mercy, in triumph descending,
And nature all glowing in *Eden's* first bloom !
On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb."



Desiring a cheerful RESIGNATION to the DIVINE
WILL.

WHY breathes my anxious heart the frequent sigh ?
Why from my eye-balls drops the ready tear ?
Is it to mark how present blessings fly ?
Is it that griefs to come, awake my fear ?

O may

POETRY.

O may I still with thankful heart enjoy
The various gifts indulgent heaven bestows!
Nor let ungrateful diffidence destroy
The present good, with fears of future woes.

Nor let me curious ask if dark or fair
My future hours; but in the hand divine,
With full affiance, leave my every care;
Be humble hope and resignation mine.

Celestial guests! your smile can cheer the heart,
When melancholy spreads her deepening gloom;
O come! your animating power impart,
And bid sweet flowers amid the desert bloom.

Yes, here and there, amid the dreary wild
A spot of verdure cheers the languid eye:
And now and then a sun-beam, warm and mild,
Sheds its kind influence from a clement sky.

My GOD, my guide, be thou for ever near!
Support my steps, point out my devious way;
Preserve my heart from every anxious fear;
Gild each dark scene with thy enlivening ray.

Be earth's quick-changing scenes, or dark, or fair,
On thy kind arm O bid my soul recline:
Be heaven-born hope (kind antidote of care)
And humble, cheerful resignation mine.



ADDRESS TO THE CALVINISTS.

GOD has, you say, a two-fold will,
One to preserve, and one to kill:

That in his word to all reveal'd,

This from the reprobate conceal'd:

That

That would have all the fallen kind
Repentance and salvation find;
To hell's inevitable pains,
This the far greater part ordains;
Compell'd to sin by his decree,
And damn'd from all eternity.

His written will to all displays
Offers of life and pard'ning grace;
His secret doth this life deny
To most, yet asks, "Why will ye die?"
His *seeming* will their good pretends,
His *real* their damnation sends;
Makes the devoted victims fit,
And thrusts them down into the pit.

'Tis thus, O GOD, they picture thee;
Thy justice and sincerity,
Thy truth which never can remove,
Thy bowels of unbounded love,
Thy freedom of redeeming grace,
"With-held from almost all the race,
"Made for Apollyon to devour,
"In honour of thy sov'reign power!"

Ye weak, mistaken worms, believe
Your GOD, who never can deceive;
Believe his word sincerely meant,
Whose oath confirms his kind intent:
Believe his tears: believe his blood:
Both for a world of sinners flow'd;
For those who nail'd him to the tree,
For those who forg'd the *dire decree*,
For ev'ry reprobate—and me!